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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:
WEDNESDAY, *JULY* 9, 1834.

For the Western Luminary.

Lexington, July 4, 1834.

LETTER III.

"Tall oaks from little acorns grow,
Large streams from little fountains flow."

IMPORTANCE OF LITTLE THINGS.

To the Students of Centre College.

The tiny dew drop, which sparkles for a moment on the pearly bosom of the mountain wild flower, falls from its scented throne, and unites its fortunes with those of its humbler neighbor. Together, they begin a journey they know not why, nor where, nor care they how they shall reach their long long lost home Onward they move. At every step a new companion joins them, the little branch, the purling rivulet, the rushing torrent, the swelling river, and the mighty ocean: such is the history of every man's character. Your habits, good or bad, are not yet confirmed. As yet, they are immature, unstable, powerless. Virtue is gradually strengthening herself; or vice is insiduously fortifying its contagious citadel. It leads the incautious victim by slow degrees, to the hour of death. Cord after cord is gently thrown around him to bind him to the world. Every principle imbibed, every habit formed, not absolutely virtuous, is a chain newly forged. That chain is continually contracting, pressing the victim tighter, and drawing him nearer and nearer to ruin's verge. Your slightest inclinations therefore, should be considered ominous of your future destinies. Those inclirations good or bad, will soon become desire, then wish, determination, practice, and last of all, confirmed habit. You might have turned the dew drop any way; but the mountain torrent you dare not even oppose. Inclination, *you may control.* Confirmed habit, you will not have the moral courage to withstand a single moment, to offer a single challenge, or to say to it, "here shall thy proud waves be stayed." It is then of the first importance, *now* to give a proper direction to *every* forming habit, and every maturing principle. *Now* or NEVER is the watchword. And let that be your motto, not only during your collegiate, but through future life.

Now, you are forming your characters for life. Did I say for life? It is for eternity. And let eternity tell how happy that formation. You are now taking a stand in College. The same stand shall you occupy in after years. What you are there, you will be at the bar, on the bench, in Congress Hall. Your reputation in the annals of your country, among the literati of the age. History testifies to the correctness of the general principle.

Who was he that was anointed the high priest of Nature, eclipsed the glory of the sages of antiquity; never knew an equal in philosophical inquiry, and shall shine for ages yet to come, a star, a sun, in the galaxy of human greatness? He was the little boy at school, who would never be satisfied, but at the head of his class.

One of old Scotia's noblest bards has sung of one, who

"Touched his harp, and nations heard entranced;
He soared untrodden heights, and seemed at home,
Where Angels bashful looked.
He from above descending, stooped to touch
The loftiest thought; and proudly stooped, as though,
It scarce deserved his verse.
He laid his hand upon the ocean's mane,
And played familiar with his hoary locks.
He with the thunder talked, as friend to friend,
And wore his garland of the lightning's wing.
Great man! The nations gazed, and wondered much.
And praised.
And Kings to do him honor took delight.
Thus full of titles, flattery, honor, fame,
Beyond desire, beyond ambition full,
He died."

But what was Byron in his school boy days? He was always master of his lesson, and would comprehend in a few days what his companions would require weeks to understand. But an instance of a more melancholy character, has come under my own observation. The unfortunate young ——, was my associate at school. We often joined in the same game, mingled in the same play. O'er hill and dale, and rippling brook we journeyed side by side, and for half a day together, have we swam and floated on the surface of the same smooth river,

"To lave
"Our fervent limbs in the refreshing stream."

If wealth and high connections could give him disiinction, he had it. If a kind heart, a generous spirit, and a noble soul, could gain him affection, that affection he gained But whatever were his virtues elsewhere, in the school room, he was deficient in every thing. He was inattentive, frequently too late, often absent, and always at the foot of the class. The happy days of our childhood passed away —we had to part. And we met no more. He went out into the world. At the foot, there he stood. An idler, a gambler, a rake, a murderer, and last of all, himself was murdered, upon false honor's field.

Many other instances might be given you, shewing decisively, that the character, and standing of the student at College, will become the character, and standing of the man in the world. With such facts before you, nothing should be permitted to weaken the impression, that the only plan to secure success, is, without delay, to set about the all *important* work of forming the character with correct habits, and virtuous principles. Important, because it will be an impress which will wield the destinies of eternity. Upon what course you now take, depends the question, Shall I be a burden to myself and friends, a drone, a wretched outcast in society, a grief to my parents, and a disgrace to my country? Or, shall I be ranked among the good and great of every age, a blessing to my parents, an honor to my country, and a pillar in the temple of my God? You can now determine, whether, when you die, it shall be said of you,

"He lies forgotten, and he wastes unwept;"

Or, 'he is gone, but the world is the better for his having lived in it, and future generations, will call his memory blessed.' But in the moulding of your character, it is of vital importance that you keep your eye most steadily fixed on this principle. Great effects, often result from causes which are apparently trivial. It most usually happens, that upon a strict examination, men generally find, that their fortunes have turned upon circumstances, and incidents, which in themselves, were really insignificant, not worth a serious notice. "Paley! you are a consummate fool," said a room-mate to that afterward great man, when he saw him morning after morning, lying in bed until breakfast. He was unable to restrain his indignation, at the profligate and wanton waste of such talents as he knew he possessed. Paley afterward lived to be the admiration of millions gone, and will be of millions yet to come. But he used to say in after life, "If I have benefitted the world, it is indebted for all I have done for it, to my companion, and the circumstances which grew out of his querulous expression." He determined at once to rise early. It became a habit. It never left him. And towards the close of his useful, eminent and honorable life, he would frequently remark with pleasure, "The greater part of my works were written early in the morning, during that part of the day, which I used to spend in sleep, when I first entered College, all which would have been lost to the world, if loss it might be called, had I not there formed the habit of early rising.

The ocean is made up of drops, earth with her broad foundations, of grains of sand, and the universe of atoms. And great men are made up of little things. Their whole characters are formed from individual, and in a certain sense, insignificant habits. And if you ever excel in any thing grand or glorious, you must do it, by paying strict attention to small matters. The character of the student is formed for time and for eternity, by the observance of little rules, and items frequently considered so very trivial, that the mere mention of them will excite the smile of good nature, or the sneer of contempt, or the scornful jest. We design noticing these "small matters," because no body else will stoop to do it.

Yours, Q.

For the Western Luminary.

New-Albany, Ind. June 24th, 1834.

To the Members of the Presbyteries belonging to the Synod of Kentucky.

DEAR BRETHREN,—I once had the honor, and the happiness of being associated with you in the labors of the Gospel, in my native state; and I trust I can never cease to feel interested for the honor and prosperity of religion in those churches, over which you preside and among which in times past, "I have gone preaching the Gospel of Christ." Will you permit one who loves you and who knows how to appreciate the difficulties with which you are called to contend, to make a suggestion on a subject in which you feel a continued and increasing interest. I know brethren that your hearts are much pained on the subject of Slavery. I know you feel that the holding of men in involuntary bondage, except as a punishment for crime, is a sin against God. I know you feel that next to intemperance, Slavery presents the greatest obstacle to the progress of the Gospel amongst you; and that Slavery must and will be abolished, before the light of Millennial glory shall shine on your fair and beautiful and fertile state. I know that your minds are deeply affected with the question, HOW SHALL WE GET RID OF SLAVERY?

Without entering into a consideration of the difficulties which lie in your way, will you permit me to suggest an answer to the above question? But you will first permit me to remark, that I firmly believe that *the great guilt of perpetuating Slavery*, rests upon the churches of our Lord Jesus Christ. I firmly believe that if forty years ago, any one of the leading denominations of christians in the United States, had resolved, that ten years from that time, Slavery should not exist in their communion, and *maintained* their resolution, there would not have existed a single slave in all the length and breadth of our land at the present time. If either the Baptist or Methodist or Presbyterian Church had formed and maintained such a resolution, their influence would have acted like a little leaven, which would ere this have pervaded the whole mass. My suggestion then is this, that in your Presbyteries and in your Synod, you come to the resolution that *Slavery shall not exist in your churches after ten years.* Your better judgment will show you that it will be necessary to make some provision for minors, who may join your churches, who own slaves as an inheritance from their fathers, but who cannot dispose of them—and also for aged and infirm slaves to whom it would be a great act of cruelty to turn them off upon the world. It would also be necessary to adopt a regulation to prevent any of your members who own slaves from selling them and so of getting rid of them in that way. Adopt such regulations as will secure the object for your own churches, and also send a memorial to the General Assembly of the Presbyterian Church, praying that judicatory to send down to the Presbyteries the same regulations to be by them adopted, (if they concur) as a part of the immutable regulations of our church. Such a course will give all conscientious slave-holders time to prepare their slaves for liberty, and will drive hypocritical professors from our communion. Other christian denominations who love the cause of our Lord Jesus Christ, will follow your example—many generous and noble minded men who are not christians will be forward in the work, as they now are in the cause of temperance. Public sentiment will receive an impulse which will banish slavery from the land. Let us also raise upon the banks of our beautiful Ohio, a number of schools for the education of colored youths, who shall be qualified to act in all the departments in which men are required in our young and rising Colony in Africa.

Dear brethren, these suggestions are made in the spirit of kindness and brotherly love, hoping that they will rouse the minds of brethren, much more capable of investigating the subject than myself. They are made at this time also, that by discussing the subject, you may be prepared to act upon it in your Presbyteries and Synod, in October next; and so send the subject up to the General Assembly in the spring.

Beloved brethren, it belongs to you to act first on this subject, as you are in the midst of Slavery. "Consider of it, take advice, and speak your minds."

With much christian affection, your brother,
SAMUEL K. SNEED.

Dr. Beecher on African Colonization.

The Cincinnati Journal reports the following as the substance of a speech delivered at a recent meeting in Cincinnati, to promote the objects of the American Colonization Society, by the Rev. Lyman Beecher, D. D. Although it occupies considerable space, we doubt not it will be acceptable to our readers at this important juncture.

There can be no doubt, that slavery, through out the world, is destined to cease. Man was made to be governed by reason, conscience, and the laws of heaven; and the signs of the times announce, that the day hastens, when every yoke shall be broken and the oppressed go free. The illumination of science, the contributions of art, the diffusion of knowledge, the principles of liberty, the power of public sentiment, and the example of prosperous self-government are revolutionizing the world.

In our own country, it is manifest that slavery must terminate quickly; and we trust that before the close of the present century the reproach will be wiped away.

Our free institutions, public sentiment, the climate, and the depreciation of slave labor in some states—in others, the exhaustion of the soil, and in all, the growing knowledge, impatience, inutility and peril of the slave population—the increase of emigration, from considerations of conscience or fear or necessity, and the existing or fast approaching emancipation of the colored race in the Islands, in Mexico, and in many of the non-slaveholding states, all declare the termination of the relations of master and slave to be near.

But as all past great changes in society have been accomplished by providential instrumentalities, it is time that the chosen instrumentality should begin to be developed; and it is developed, in the extended and extending associations of the colonization and abolition societies, which, though like opposing clouds they seem to be rushing into collision, will, I doubt not, pour out their concentrated treasure in one broad stream of benevolence—like rivers, which ripple and chafe in their first conjunction, but soon run down their angry waves, and mingle their party-colored waters, as they roll onward toward the ocean.

I rise, therefore, not as the exclusive partizan or opponent of either of these societies, but to say to them, as Joseph said to the sons of Jacob, 'See that ye fall not out by the way, for ye are brethren.'

It is not to be expected that either of them in the noviciate of their being, will be able to escape mistake, and defy criticism. It does not lie within the compass of human faculties, to plan and execute with infallible foresight and wisdom. Society must continue in barbarism if we reject improvement, except on condition of consummated perfection. It seems also to be impossible to rouse the mass sufficiently for great undertakings, without a heat which ignites the more ardent temperaments, to explosion and irregular action, throwing back repellency on the main body. One of the greatest vexations which Luther and other reformers had to encounter, was the indiscreet zeal of this class of minds. The cause of liberty, in the early stages of our revolutionary struggle was dishonored by patriot tory hunters, of tarring and feathering memory. In great revivals of religion, men of this temperament do often great good, and yet in such a manner as to do sometimes more hurt than good. The cause of benevolence then, in ameliorating the condition of men, is not to be made accountable for those mistakes and indiscretions, which the greatest care cannot wholly avoid in novel experiments and great movements of the human mind. I would not, however, embalm and canonize mistakes and imprudence, because found always with great and benevolent undertakings. They stand out on the page of history, for warning, and not for daring and reckless imitation.

It will be my object to show, that in ameliorating the condition of the colored race, there is a work for the Colonization Society to perform, and that in its proper sphere, it is worthy of continued confidence and efficient support, and that for the emancipation and elevation of the colored race there is also a work which more properly belongs to a society for the purposes of abolition, which, judiciously conducted, may win the hearty co-operation of all patriots and christians.

No doubt the great providential work for which the Colonization Society is raised up, lies in Africa—compared with which all the good accomplished in this country is merely incidental, and as a drop of the bucket to the ocean. The wrongs of Africa are to be redressed, her darkness exchanged for light, her sighs and tears for songs of praise, her long captivity, for glorious and never-ending liberty. —What men meant for evil, God meant for good; and the accomplishment of his comprehensive plan will at last cause the wrath of man to praise him in the civilization and christianization of Africa.

By the hands of the colonists he is beginning to scatter the pirates which infest her coast, and extinguish the fires of her dark interior, and bind up her wounds, and bid her rise to the community of nations, whose God is the Lord.

That the slave trade must cease *is certain*—feeble as the moral sense of nations is, and slow as is their movement in the work of justice and mercy, the conscience of nations is beginning to act, and the arm of power to be extended in earnest, to blot out this long-standing shame on humanity.

That the slave trade must cease *soon*, is manifest from the movements of Providence. The power of steam is opening a highway to the heart and the extremities of Africa, and commerce, the pioneer of christianity, has commenced her march, and the angel has lifted the wing for flight, to preach, trumpet tongued, the everlasting gospel.

But the influence of the slave trade over the petty kings on the coast and in the interior is such as renders impossible the establishment of mere missionary stations. Fast as they could be planted they would be instigated to cut them off with moral certainty.

In these circumstances, naval protection would not avail. The great expense, the extended coast and the inconstant elements, render the exclusion of the slave pirate from access impossible. There must be *land* defences, and these must be colonial establishments stretched along the coast, conciliating the natives, and substituting a healthful commerce for traffick in the souls and bodies of men.

At the time the Colonization Society was formed a simple missionary establishment could not have been originated and sustained even in our own country. The missionary spirit was not sufficiently up, and denominational prejudices and sectional jealousies, and irreligious aversions would have defeated the effort; but heaven saw what was needed, and raised up Mills, to pass with silent miraculous perseverance through the southern states, asking questions, collecting facts, sounding feeling, giving light, and preparing the affinities for a coalescence, at a proper time. He explored Africa, and by the sacrifice of his life organized the band of her deliverers, and opened the way for her salvation. The Colonization Society is the offspring of his prayers and wisdom. It assumed what at that day none questioned—the impossibility of an emancipation on the soil, and the necessity of expatriation. *That* may prove to be true, or it may not: the subject is as yet unsettled: a matter of theory and argument, and not of experience; but to have preached emancipation then, as plainly as it has since been urged in the legislatures of slave-holding states, would have consigned the society to contempt and imbecility. "But, heaven-directed, it moved on—and called up attention, excited hope, awakened conscience, diffused information, and extended discussion, secured confidence, collected resources, proposed and executed plans of colonial establishment, until success itself outrun the capacity of efficient management, and threw back the reaction of a temporary embarrassment, and produced the conviction that in the vast movement a division of labor was indispensable. That a home department to superintend the work of emancipation and moral culture was indispensable—while the civilization and christianization of Africa, by colonial establishments should absorb the interest and effort of the Colonizatian Society.—And He who seeth the end from the beginning has called into being another institution, disposed, and if wisely directed, abundantly able to do the work. Both, we believe to be the offspring of providential wisdom and benevolence —inclining men of devoted zeal to consecrate themselves according to their respective views and preferences to one or the other department of this glorious work.

They are distinct departments. They are ample. They are of urgent necessity, and do not of necessity interfere with, but mutually aid one another. The demand of Africa upon us is imperious and must not be disregarded or postponed.

And the condition of the free colored race, and of their brethren in bondage, and our own condition, all demand immediate and earnest heed. It is a subject not to be slept over, and not to be committed to providence without the offer of a willing and an associated instrumentality. In an appalling ratio, the slaves are increasing; and the condition of the free, with such incapacities as they labor under, will become worse instead of better as their numbers multiply.

Humanity, benevolence, self-preservation, and the providence of God, demand, urgently a more direct and efficient movement to avert the evil. But great care is needed that in this division of labor, the children of benevolence should not fall out by the way. How mournful would be the sight, should the christians of the United States array themselves in antagonist societies. It is a contention, which above all others should be let alone before it be meddled with; for should it enter the churches it might agitate and rend them, burning up the gold and leaving only dross. It might separate very friends, now harmonious in the great enterprises of the day, and send discord and dismay through the sacramental host. The unhallowed controversy might break out in colleges, and theological seminaries, and raise up a generation of conflicting ministers to perpetuate strife through the coming generation.

There would be great danger, that the collision would degenerate into party spirit, depreciating each other's success, and amplifying and rejoicing in each other's mistakes, and publishing to an exulting, unbelieving world, each other's failing; and bring a deep reproach, over which angels must weep, upon our common christianity. No hindrance of the Colonization Society to the cause of abolition could well become as great an evil, as the controversy likely to be introduced by an effort to put it down. It would be an anolamy in the history of our benevolent institutions: a root of bitterness, unknown in our churches before; a baleful comet athwart our heavens, shaking pestilence and war from its fiery train. And why should the Colonization Society be ejected from the brotherhood of benevolent institutions? Both associations are agreed in most of the great principles which command the entire subject—

That slavery is wrong, and a great national sin and national calamity, that as soon as possible it is to be brought to an end. Not however, by force, nor by national legislation, nor by fomenting insurrection, nor by the violation of the constitution and the dissolution of the union; but, by information, and argument, and moral suasion—and by the spontaneous action of the slaveholding states. Nor are they of necessity antagonist societies in practice.

It is not necessary that the Colonization Society should be or claim to be an adequate remedy for slavery. Her great and primary object, is the emancipation of Africa, while she anticipated as an incidental result, the emancipation of the colored race at home. But if time has disclosed what she could not foresee, she may bow submissively to the providential will of heaven.

If in the urgency of her early arguments, she has spoken in terms of unadvised depreciation of the free people of color, her most devoted sons have acknowledged the mistake, and are disposed to repair the injury. If she has insisted, too peremptorily, that emancipation can never, in any circumstances, take place on the soil, she may quite consistently wave the discussion of that point, and leave to heaven and time, the manner of abolition of slavery. The Colonization Society does not denounce the slave-holder, because it would not facilitate, but hinder her work; but her silence does not prevent others from doing it, if it seems good in their sight. If the effect of colonization would be to increase the security of slave property, the effect would be only temporary and limited, and more than balanced by the general and more permanent good, for the diffusion of light and argument, which she could circulate where the agents of abolition could not come. Every instance of emancipation for colonial purposes, attracts notice, and produces discussion, and carries a new appeal to the conscience of the slaveholder, and new hope to the bosom of the slave. The Colonization Society need not insist that the entire colored population shall be emptied out upon Africa; nor is it necessary that the Abolition Society should insist that none should go thither. Is it indispensable, to the emancipation of the sons of Africa, that their mother country should sit in darkness, and drink blood amid the *terrors* of paganism and the slave trade, till all her exiled children are emancipated? Must her sons be taught to harden their hears against her, till the entire reproach of slavery is wiped away? Is no compassion to move, no prayers to be offered, no missionary spirit to burn, no sorrow of heart to be felt for kinsmen according to the flesh, in benighted Africa? Is there no obligation on christians of the colored race, to volunteer for the introduction of christianity to the land of their fathers? Where then is the necessity of collision? The Colonization Society is not required to insist on its exclusive efficiency to put away slavery; and the Abolition Society is by no peculiarity of wisdom or foresight, authorized to insist that slavery shall terminate only in one way, and by their own single instrumentality.

Great moral events are never accomplished by single causes, and God has never set his seal to all parts of any complex human plan.

Our brethren may be right, that the slave states will, in some form, emancipate on the soil. But can they compel them to do it by a moral embargo upon the emancipated? Can they do it by sealing hermetically the crater, while they augment the intensity of the fires within?

And were it possible to burst every chain upon the soil, and force the colored race, up the tide of prejudice, to an equality of intelligence and estimation, is it the most expeditious way to accomplish their elevation?

How long would it take to bring up to a mediocrity of intelligence and secular prosperity the lowest classes of our white population? It is a work on which turns the destiny of our nation, and in which we toil almost without perceptible progress. But there are greater impediments to the elevation of the colored people: and what if it be prejudice, is there any thing more unreasonable and obstinate? and what if it be wicked, is it less obstinate because it is criminal?

Besides, the colored race lack but half a million of our number, when our national existence commenced. And why should a nation so distinctly marked, be scattered amid so many repellances among the whites?

Ought they to be satisfied with an elevation so slow and with privileges so meagre and doubtful, compared with the blessings of a distinct nationality?

The controversy rages, as if every thing turned on the question of African colonization, or emancipation and elevation among the whites. But by what authority do we limit the Almighty, and tie down the destiny of our colored brethren to a condition so low, compared with the blessings of nationality? And is there not land enough on this western continent for a colony of colored people? and if the whites can be brought to nurture them in their bosom, would they refuse to them the blessings of an associated residence? We trust our colored brethren will take more comprehensive views in respect to their nation than those which would compel them to rise against the greatest possible obstacles to a doubtful mediocrity, while the great body of the people continue literally servants, though nominally free.

In our efforts to elevate the condition of the colored people we owe it to ourselves and to them to avoid the consequences of a too precipitate approximation. They are not qualified to bear it with humility and discretion, and its injusious effects on them will but serve to confirm the prejudice against them and against our benevolent efforts for their good. It revolts also the public sentiment on this subject, which need not be outraged, and cannot, with impunity, be set at defiance. The prejudice of color is doubtless the result of condition and character. Had Africans been the oppressors, and Americans the slaves, white complexion and straight hair would have been the badges of servitude and the occasions of prejudice; but since prejudice is the result of condition and character, it is invincible till the causes which created it are removed. If condition has created the chasm, the affinites of intellectual and moral character can alone fill it and produce a reasonable approximation. In this way only has it died away in Europe and other places, where color, coupled with talent and moral worth, is no obstruction to social and civil intercourse; and all attempts to hasten approximation without these intervening qualifications, will but augment prejudices and repellances.

It is alike obvious, that all attempts at emancipation should be conducted with kindness of manner, and courteousness of language. The evils of slavery are such as make it easy to awaken sympathy and rouse up indignation, while the means of their most felicitous removal are those of meekness, patience, and untiring effort.

The importance of the cause affords no dispensation from the laws of prudence, or justification for heaping hard words upon the head of the slave owner. It is he who must emancipate the slave; and he, by our instrumentality, will do it only as we conciliate and convince him, instead of rousing up his pride and anger. If it is his duty to emancipate in the shortest practicable period, and if by our rashness we rouse his indignation and protract their bondage, we are partakers in his sin.

In this connection I may say, that we ought, by no means, to denounce one another as the abettors of slavery, because we do not accord in all respects as to the ways and the means of accomplishing emancipation.

To denounce, therefore, all those who do not accord with us, as the patrons of insurrection, on the one hand, and the abettors of slavery on the other, proceeds on the modest assumption that every jot and tittle of our judgment is infallibly right, and the smallest deviation, a justification of war.

Such are the conclusions to which a long and careful observation has brought me, and I cannot but hope that they may commend themselves to the judicious of all classes, and avert the calamities of a ruthless controversy. But should this hope not be realized, and the unrelenting war of extermination be turned upon us, then, mournful as the alternative may be, we stand, with great kindness, (for many of our opponents are among our most esteemed friends) but with unalterable decision, for the protection and the deliverance of Africa. Having doubled and quadrupled our zeal and prayers and contributions and efforts, we persevere till age chills the current of our warm blood and lays our head low in the dust. We feel assured that God has called us to build up the desolations of that dark continent, and we cannot believe that he has forbidden us to finish, what he has called us to begin.

The prayers which have been offered, the substance which has been given, the sacrifices of life which have been made, the territory which has been gained, the experience acquired, the confidence of the natives secured, the elements of civil and religious institutions brought together, are not recklessly to be thrown away. That it should be demanded, might seem wonderful; but that it should be conceded, would be more wonderful still.

God has called us to colonize Africa, as significantly as he called our fathers to colonize at Plymouth, or our foreign missionaries to sit down at Ceylon, or Owhyhee—and has he reversed the call? has the trump of God warned us to desist? have the elements made insurrection against us, or the stars in their courses fought against us, or such infatuation been poured out upon us as indicates his purpose to destroy? No voice from heaven has warned us from Africa; and no calamities which did not more powerfully obstruct the primitive christians and the puritan colonies, and no mistakes have happened to us but such as are common to men in conducting difficult and distant enterprises.

Why then should we abandon Africa? who would take up the work under better auspices? No visible association exists, and no plan tested by experience, while an effort is making to divert all thought and interest and effort from Africa. To be absorbed in the experiment of abolition, is planting the seeds of sanguine hope, and putting on the harness with a confidence that might better befit the putting it off. Why

then should we abandon the colonization of Africa? Is the resurrection of Africa, inconsistent with the contemporaneous resurrection of her exiled sons? Must one sleep in the dust until the other arises? May not the trump of God call both from their graves at the same time?

But were the interests of Africa in direct collision with those of abolition, is it a settled point that the cause of Africa must be relinquished. Here, two millions and a half of souls are in bondage; there, if I mistake not, more than a hundred millions. Here, evangelical light shines dimly upon all, and intensely upon many; while in Africa, one hundred millions sit in darkness, and the region of the shadow of death. Here, though no finger were lifted, the night is far spent and the day is at hand: a course of providential movements has commenced, which co-operation may accelerate, but opposition cannot hinder. But what causes of promised deliverance lie in the bosom of Africa, and to what external aid can she look, when colonial protection is withdrawn, and the slave-trader and the petty despot maintain the empire of despotism and traffick in desolation?

In this view of the subject, who would take, willingly, the responsibility of opposing the Colonization of Africa; and what friend of Africa will falter or desert her cause? Who that has ever given, will not give more than ever; and who that has plead her cause, will not plead with renewed importunity? We oppose not the emancipation and elevation of the colored race. We desire it sooner than it can come, we fear, by the means relied on by many. We have only to say to our brethren, hinder us not. Commend your cause to public confidence in your own way, and we will do the same with ours, and let the people judge; but let there be no controversy between us. But if, after all, the abandonment of colonization is demanded, as the only condition of peace, then we have made our election. If it be possible, as much as in us lieth, we will live peaceably, but we cannot abandon the one hundred millions of Africa. The bones of Mills would send groans from the bosom of the deep—his spirit sigh from heaven. Deeper darkness would settle down upon ill-fated Africa. The fires of war would rage on, and her captive bands drag their chains from the interior to the shore, to wail and die amid the horrors of the middle passage, or to drag out a miserable life, amidst stripes, servitude and blood. If I forget thee, O Africa, let my right hand forget her cunning. If I do not plead thy cause, let my tongue cleave to the roof of my mouth.

Religious Intelligence.

From the Oriental Christian Spectator, received by the Editor of the Philadelphian, from Rev. Wm. Ramsey, Missionary at Bombay.

ASIA.—*India.*—

Baptism of a Hindoo and two Children.

A Hindu, and two of his children were, on Sabbath the 10th of November, 1833, baptized in the Scottish Mission-House, by the Rev. Jno. Wilson. The numerous spectators, both Native and European, seemed much interested in the services. Mr. W. preached, in Marathi from John iii. 16,—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and addressed the convert on the situation in which he stood as a professed disciple of the Lord Jesus Christ.

The individual, to whose case we have now referred, was of the low caste, but of tolerable education and talent. He is servant to an officer of the 6th Regiment, N. I. He first heard the Gospel from Mr. W. upwards of a year ago; and for several months, he has been daily enjoying special instruction. His master kindly granted him every facility for this object, and permitted him to stay for sometime on the Scottish Mission premises.

Visit of the Rev. Joseph Wolff to Bombay.

Mr. Wolff arrived at Panwell on the evening of Friday, the 29th November. He spent the forenoon of the following day in addressing the Beni-Israel of that place, with the Rev. Mr. Nesbit as his Interpreter. His reception was by no means encouraging. His ignorant brethren were afraid that he would resort to magic for the purpose of converting them! In the evening he passed over to Bombay.

On Sabbath, the 1st December, Mr. Wolff expounded the 51st Psalm in the American Mission Chapel to a large congregation, assembled for the purpose of hearing him. His manner of address, on this and on subsequent occasions, was energetic. His observations were very striking; and calculated to be highly useful.

On Monday, the 24th,—Mr. Wolff proceeded with another Jewish convert, Mr. Sargon, to address the Beni-Israel of Bombay. They were in general very happy to receive him. The *famous* Daud *Cahitan*, who professes to be their Mukadam, by no means made him a welcome visitor. This individual remarked, that he always puts cotton in his ears, when he hears of the name of Christ. We have never seen him act in this manner; but we have frequently found him an opposer. He is far from being popular among his countrymen. When they pass him, they no doubt salute him with the Salamalekum; but they have no sooner turned their backs upon him, than they offer up prayers on his behalf which we have no wish should ever be realized.

On the forenoon of Tuesday, the 3d,—We proceeded with Mr. Wolff to the Beni-Israel. We soon found ourselves surrounded by a great number of them, and by some of the Jewish from Yemen. Mr. W. spoke to them principally in Hebrew, and we interpreted for him. He gave an interesting account of his own conversion, of the object of his wanderings, and of the good hope which he enjoys through grace. He clearly showed, that Jesus is the Messiah, and worthy of all acceptation; and he preached in his name repentance and remission of sin. At the close of his address, Daud the Great made his appearance. The attention of his brethren provoked an audience from him: but he refused to gratify his instructer by granting him a sight of the synagogue, of which he reckons himself the lord. Mr. Wolff gave him his blessing, but his own consciousness of demerit led him to interpret it as a curse. We were strongly reminded by his appearance on this occasion of his conduct about a year ago. A learned Rabbi from Jerusalem, who came to Bombay in great distress, received from Daud five rupees as a donation. The Rabbi expected more, and he gave a blessing to his benefactor, who was understood to offer fifty, on the condition that it were *taken off*.

On the way to his lodgings at Mr. Farish's Mr. Wolff called at Mumbaidevi, with the view of seeing the devotees. He declared, that the man who had supported the flower pot in his hand for sixteen years, and whose nails are six or eight inches long, is the proudest individual whom he has yet met in his travels. Mr. Wolff was disposed to salute him, with the view of soothing his perturbed feelings, when he retreated with the greatest indignation. The following conversation then took place between the parties.

W. Who are you?
D. I am a god.
W. A god! You are like a devil.
D. Begone! Have you nothing to give to me?
W. I would fain give you some instruction.
D. About whom?
W. About yourself. I am afraid that, if your heart be not changed, you will go to hell.
D. *You* are going to hell.
W. Then, why do you not take hold of me to pull me out?
D. Ha! ha!

A large concourse of people had now assembled, and we interpreted for Mr. Wolff, while he briefly addressed them.

In the evening Mr. Wolff lectured in the Town Hall to the largest congregation of our countrymen, and natives, whom we have yet seen in Bombay. The subject of his discourse was the ninth chapter of the Acts. Though not very formal or regular, it was luminous and impressive. Though he did not institute a comparison between himself and the Apostle Paul, we could not help discovering some resemblance in their circumstances. All must allow, that Mr. Wolff, notwithstanding certain drawbacks, and all the slander to which, in common with him whom he seeks to imitate, he has been subjected, is one of the most zealous and devoted Missionaries of modern times. He can almost literally appropriate to himself the language of the Apostle: 2 Cor. xi. 22—26, "Are they Hebrews? so am I. Are they Israelites? so am I. Are they seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more, in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things are without, that which cometh upon me daily, the care of all the churches."

After his lecture Mr. W. proceeded to the house of T. H. Baber, Esq. where he repeated and sang several interesting Hebrew hymns.

Wednesday, 4th.—Mr. Wolff lectured in the Scottish Mission-House to a mixed congregation of Europeans and Natives. He spent a good part of the day in conference with Jews who called upon him.

Thursday, 5th.—Mr. Wolff lectured in the Town Hall. His observations, which referred to his first visit to Egypt and Palestine, were remarkably interesting.

Friday, 6th.—Mr. Wolff repeated his lecture of the preceding day at Mr. Farish's. He was honored with the presence of the Right Honorable the Governor, Sir John Awdry, &c.

Saturday, 7th.—Mr. Wolff discoursed at great length in Hebrew and Arabic to the Foreign Jews, in the house of Suliman Yakoh. The congregation appeared to W. H. Wather, Esq., the Rev. W. Mitchell, and ourselves, the only Europeans who were present, in the highest degree patriarchal. Mr. W.'s movements, which sometimes appear very eccentric to Europeans, seemed quite natural. He was quite at home with his kinsmen according to the flesh. His argument, though keenly opposed, was very triumphant. He showed clearly, that the 53d chapter of Isaiah refers to the Messiah, while with little satisfaction to themselves, the Jews declared that it applied to Abraham, Moses, Ezra, &c.

Wednesday, 11th.—Mr. Wolff sailed for Egypt, in the *Coote*. On parting with us, he charged us to return his most grateful acknowledgment for the great kindness with which he was received in Bombay by numerous friends, and particularly by his host, Mr. Farish, Dr. Carr, and the ministers of all denominations; and to express the great delight which he experienced, when he perceived the greatest harmony and exemplary co-operation prevailing here among all who love the Lord Jesus in sincerity and truth. He carries with him the good opinion of thousands in Bombay; and by not a few, he will be remembered at a throne of grace. He has promised to send us the whole of his Indian Journal for publication. We cherish the hope, that he may ere long revisit us in the course of his travels.

Rev. Dr. McClelland.

The Classis of New-Brunswick referred to General Synod to enquire concerning the correctness of Professor McClelland's Sermon on spiritual renovation, as they understood it to contain sentiments at variance with the standards of the church. The Synod having obtained an authentic copy of the Sermon from Dr. McClelland, referred the subject to a special committee, consisting of 5 ministers and 3 elders, viz:—Dr. Ludlow, Dr. Brodhead, Dr. McMurray, James Otterson, H. Veeder, and Stephen Van Rensselaer, Dr. Clarke and C. Blauvelt. This committee reported that they had compared the said Sermon with the standards of the church, and presented a variety of extracts which were arranged opposite to extracts from the standards on *depravity, good works and grace*, and concluded their report as follows: "The committee conceive that these extracts from the sermon of Professor McClelland do not seem to harmonize with the extracts from the standards of the church, and therefore recommend that the Synod afford to Professor McClelland the opportunity of appearing before them to make such explanations as he may deem proper." The Synod resolved on the following order of proceeding.

1. To hear from Dr. McClelland, any remarks he may deem proper, and 2d, Synod proceed to deliberate and decide. On Monday afternoon, the Professor was heard at length in a very able and eloquent exhibition and exposition of his views.

The Synod after long deliberation, almost unanimously adopted the following resolutions:

Resolved, That the Synod do not approve of the Sermons of Prof. McClelland "on spiritual renovation, connected with the use of means," inasmuch as they contain sentiments and a phraseology which do not appear to be warranted by the standards of the church.

Resolved, That the explanatory statement since made by Prof. McClelland, and his unequivocal approbation of the standards of the church are so satisfactory to the Synod as to justify an expression of continued confidence in the correctness of his theological views.

Resolved, That said statement be published in the minutes of Synod, and appended to these proceedings.

Episcopacy.

The point left open to private opinion is the state of other Communions destitute of the Episcopy. Some may say they are no Churches at all; others that they are imperfect branches of the Church. Some will tell us that their baptism and other ministrations are good for nothing: others that they are worse than nothing, wicked and presumptuous acts; others again who disapprove of their acts before they are done, recognise them as valid after they are done; while others who regard Episcopal ministrations, as the only ones which are duly authorized, are far from denying the efficacy of non-episcopal ministrations in illustrating and proving the truth of CHRIST, and quickening the faith of the believer. In short, as the matter is left open to private judgment, opinions and theories may be as numerous as the individuals who hold them.

Having thus shown us the ground which THE CHURCH assumes, Bishop White proceeds to a statement of his own private opinion, which he gives in the words of Archbishop Wake. Let the two points be carefully distinguished. That Communions, wanting the Episcopacy but correct in the faith, have valid sacraments, and are not to be cut off from our Communion, is the private opinion of Bishop White. It is not the decision of the Church. The Church, Bishop White himself being the expositor, is silent on the point. She says nothing.

But though silent in theory, yet for all practical purposes the Church speaks. She prescribes Episcopal ordination: she prohibits all who are not Episcopally ordained from ministering within her pale: she expects all her members to receive the sacraments from her own ministry. She thus practically (whatever may be the abstract right or wrong in the matter) cuts herself off, *as a Church*, from communion with all other denominations, and passes a tacit or implied censure on their sacraments.—*Churchman.*

Prayer Book and Homily Society.

[From a Correspondent of the New-York Observer.]

LONDON, May 8, 1834.

It is impossible that any one religious sect should meet by itself in England now, without discussing the great question of *Church* and *State*; and the chances are they will get warm. I stopped in at the annual meeting of the above-named society to-day, at Exeter Hall, and was edified with one of the most ranting and intemperate speeches I ever heard from any man, by the Rev. Hugh Stowell of Manchester. The subject of course was Church and Dissent, Lord Bexley in the chair. The high-toned character of the former part of the discussions of the Ecclesiastical Knowledge Society at Finsbury Chapel last evening waned into mildness in comparison. The speaker raved like a madman; and yet this very man preached of charity on the platform of the Bible Society under that very roof somewhat less than twenty-four hours previous! And I am told, that on Tuesday, he was no less violent on the same theme and in the same place, at the meeting of the Church Missionary Society! Mr. James said yesterday: "I hope, my lord, this love we profess to-day will not be *platform* charity." Mr. Stowell might perhaps profit, if he were set to write a commentary on these words of Mr. James.

REVIVAL IN PERRY COUNTY, OHIO.—The following is an extract of a letter to the Editor, from Rev. J. Cable, dated Jacksontown, Ohio, June 14th, 1834. The intelligence it contains, will revive and encourage the hearts of many who are waiting in expectation to witness the triumphs of grace in the conversion of sinners. The Lord give all his people a spirit to pray, that such works of grace may be multiplied, extended and continued, till there shall be one universal triumph of the Gospel among all the nations and kindreds of the earth.

"I went last week to assist Brother Bartlett in a protracted meeting at Unity, Perry co., a place where he preaches one fourth of his time. Here was one of the greatest triumphs of grace that I have witnessed, since I have been in the State. The number of converts was not so great as in some other places; but the impression was deep and extensive. Bro. Bartlett had to sustain the services (preaching &c.) mostly alone from Friday to Sabbath night. Brother Miles who was with him at the commencement, was providentially called away to his sick family. I went to his assistance on Monday morning, and remained four days. Between 80 and 90 attended the meetings for inquiry, and between 20 and 30 indulged a hope that they had passed from death unto life, before the meeting closed. There was scarcely an individual at the meeting, who dip not seem to feel that it *was time to seek the Lord*. And some that would not attend the meeting for inquiry, went home with a heavy heart. One case I will mention.

A young lady, of respectable and pious parents, evidently under the operations of the Holy Spirit, was requested by her friends to attend the inquiry meeting—She refused—After the meeting closed on Tuesday evening at Unity, (it continued two days longer at Lexington, about six miles from that place) she went home—and to her closet. She continued all night in prayer.—Just before day she called to her mother and friends; they found her convulsed and apparently dying. News came to Lexington in the morning that Elizabeth R——. was dying—Prayer was offered for her, and a deep anxiety seemed to pervade the whole house. Her life was despaired of for some time; at length however, she gave her heart to the Saviour, as she believes, and she was relieved. I saw her on Thursday—She was very happy in a Saviour's love, and was recovering her strength, though she was yet very weak. I asked her the occasion of her deep distress, she told me, that "she saw herself to be a lost sinner, and her rebellious heart would not submit to Christ—She was *too proud to go to the inquiry meeting until it was too late*, and then she was afraid she had *grieved away the Holy Spirit*." She added however that "the very moment I was willing to submit my proud heart to his will, Christ was willing to receive me."

You may suppose that this meeting was attended with a great deal of confusion—But it was far otherwise. There was nothing heard but the preacher's voice, and now and then a deep sigh, indicating that the still small voice was passing through the assembly.

This work rejoices our hearts the more, as it is right in the midst of the Catholics. The Catholics I am told have five chapels in the county, and they have threatened, it is said, that they would *take the county*. O that this work of the Lord might go on, and bring many of these deluded souls to the knowledge of the truth.

The revival is still going on in Brother Bartlett's other congregation.

Yours in Christ, J. CABLE.

The senseless bombast employed by many public declaimers, in political harangues and scientific lectures, as well as in religious addresses, is well hit off by our facetious friend Q in the following article. We know more than one Doctor of Divinity who might gleam a useful hint from it. Some religious teachers seem to think—if we may form a judgment from their style of writing and speaking—that Paul displayed but little wisdom or good taste when he said, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." And again: "In the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

It is a notorious fact, however, that this sin against good taste and common sense, is generally committed by those whom the Apostle designates as occupying "the room of the unlearned." It is ludicrous sometimes to see individuals who have not travelled beyond the precincts of their mother tongue, and, often indeed, but a very limited space in that, tricking out their pulpit addresses, and often their common conversation, with a fantastic array of *dog Latin*, and barbarous Greek phrases. We could relate an amusing anecdote in illustration, which occurred recently under our own notice, but refrain for fear of appearing personal. [EDIT. LUMINARY.

For the Western Luminary.

"An ideal Phantasmagora of Sentimental Perfectibility."

In the year 1831, the above words were addressed to a congregation in the woods of Mississippi, by one reputed to be one of the most eloquent ministers of the —— denomination. What he meant by it, the dear above knows, for I did'nt. We should suppose that the common mother wit of men, would teach him that in addressing an assembly, his main object should be to speak so as to be understood,—to use language familiar to his auditors. The flaming sentence of our orator made the plain country people open their eyes, and stretch their mouths, and no doubt some of them inwardly exclaimed, as soon as the Cicero had delivered himself of that eloquent expression, "My! what a smart fellow he is!" And going home, you might have heard the rustics addressing one another, "A'nt he a roarer? I never heard sich a great sermon in all my born days." But for all they understood of what he said, he might as well have addressed them in the language of the great Mogul. The Exhorter and the Preacher accord with me here; but the very next speech he makes, shall prove, "Thou art the man."

How destitute of all common sense, do some men appear in their addresses to children, to colored people, and ill informed congregations! Not long since a —— Preacher addressed a country Sabbath School in the following strain, which might as well have been spoken in High Dutch, or outlandish Guinea. With it, I send the translation:

A JUVENILE LECTURE.

My respected juvenile auditors:

The Deity is an invisible essence. He not only occupies the vast spaces of this mundane sphere, but fills the ethereal blue extended beyond the heavenly concave. Immensity is his anti-chamber; and by the omnipotent energies of his mighty arm, he conducts the movements of the heavenly orbs. And yet your inmost reins are unveiled in his sight, and he comprehends every mental emotion. Nothing is so complicated that he cannot unravel it. Nothing so minute, he cannot comprehend. Nothing so obscure, that he cannot ferret it out. Nothing so insignificant, as to be beneath his ken. Nothing so hidden, as to be beyond the reach of his scrutinizing glance. Infinite justice too is an attribute of Divinity:—it is therefore a logical and natural sequence, that every expression of the tongue, every overt action, and every inscrutable emotion of the thinking principle, must sooner or later, pass his vindictive review. Those which are obnoxious to his immaculate requirements, will have a condemnation awarded them, which shall fully meet the requisitions and threatened penalties of an infinitely holy law; while those who habitually conducted themselves with an eye to his glorification, will be adjudged mete for the welcome plaudit, "Come ye sanctified, enter upon the full fruition of the Deity's presence, where you shall associate with seraphic legions, be inmates in glory with redeemed myriads, shall join the music of the spheres, and with angel voices shall attune your golden harps to notes of sweeter symphony."

TRANSLATION.

AN ADDRESS TO CHILDREN.

My Dear Children:

God is every where, yet you cannot see him. And although he fills heaven and earth, and holds up the sun and stars, yet he takes notice of you. He knows all that you do, or think, or say, in the dark, as well as in the light. And since he is a just God, who punishes every one who does bad, and loves, and rewards all who do good, he will at the day of judgment, inquire into all you did or thought or said in the world. If it was bad, you will be driven away from him down to hell. But if what you now do is good; if what you do is done because the Bible, and God tells you to do it, and you love to do as the Bible says, God will call you his children, will say to you, "come my children, go to heaven with me, to live where I am, with holy angels, and with christians," and there you may sing and praise and be happy for millions of years.

The contrast between roundabout bombast, and plain, pointed language, may be obvious. Many public addresses as much need a "translation" as the "lecture." Without that translation, they are in effect of no more service than mere Hottentot Gibberish. Let preachers, exhorters, Sabbath-school teachers take a hint from Q.

Liberia Herald.—Several gentlemen connected with the type, printing, and paper business, have thought it time that the Herald should appear in a new dress. Some of the donations are as follows: E. White, 100lbs, small pica: Connor & Cooke: 100lbs. pica and a small font two line do: G. & D. Bruce, job type, flowers, &c. Hoe and Co. three pair cases, brass rules, printing office furniture, &c. Gracie, Prime & Co. six reams medium paper; Editors Observer, two reams do.—*N. Y. Jour. of Com.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 9, 1834.

☞ Some favors on hand shall receive attention in due time. "Sigma" is welcome to our columns. We hope to hear from him again. We would respectfully suggest to our correspondents the great importance of writing more legibly. Attention to this hint will conduce much to the comfort of the Editor and the compositors whose task it is to put the manuscript into type, and release both from a heavy tax now levied on their time and patience. The decyphering of hieroglyphics, however slight a task for the ancients, is not suited to the genius and nerves of those of modern times.

Hint to a Correspondent.

We have received a communication signed G., with which the author fails to communicate his name, or give us any clue by which we can learn even where he resides. That it was sent to the Post office of this place by private conveyance, we discover from the fact that it is marked on the envelope, "Favored by Mr. ——." Who is Mr. ——? and who is G! and why should the author wish to conceal his name from the Editor! We have repeatedly stated to those who contribute to our columns, that all communications must be accompanied with the names of their authors, (for the Editor's private eye,) if they wish them to receive attention. More particularly is this indispensable, when a correspondent furnishes matters of fact, or writes in reference to the article of some other correspondent. The necessity for this rule must be obvious to all. Our unknown correspondent, G. impugns the motives of a valued contributor to our paper, and wishes to lampoon him, without the slightest provocation. We would say to G., whoever he may be, that his suspicions relative to the writer of whom he complains, are totally without foundation in truth. The writer in question is not a shadow, but a *bona fide* responsible human being, with whom we have the pleasure of an intimate acquaintance. And we would further say to G. in all good feeling, that we think the character of his article is sadly deficient in that which the Apostle places before all the other Christian virtues—*Charity*. That alone would have constrained us to have denied it admission into our columns, had it been accompanied by a responsible name.

A Mistake Corrected.

It was asserted by one of the speakers at the annual meeting of the Anti-Slavery Society, held in New-York in May last, that there was no paper in the valley of the Mississippi which dared to speak out plainly upon the subject of Slavery. We observed this statement at the time, and while we knew it to be founded in mistake, yet did not deem it necessary to notice it publicly, as we felt assured that every reader of the Western Luminary could bear testimony to its incorrectness. The same testimony could be borne in truth respecting several of our contemporaries in the great valley. The reason why we advert to this subject now is, that we perceive the statement is travelling the rounds of the papers very extensively, accompanied, in some cases, with many expressions of wonder, and sundry lectures on moral courage, &c.

Now we have charity enough to suppose, that the gentleman who made the assertion in question supposed it to be correct. We are only sorry he did not inform himself better. It was stated in reply to this assertion, by the Rev. John Breckinridge, at a public meeting the next evening, that he was once Editor of a periodical paper in Kentucky, which was devoted in a great measure to the subject of Slavery, and in whose columns the subject was treated with all plainness and fidelity. Mr. B. was the first Editor of the Western Luminary, and his allusion was to this paper. Since his withdrawal from it, the subject of Slavery has ever continued to be a prominent one in its columns; and while it is under the control of its present Editor, it will continue to be made so. But while we claim to treat this highly important and all-absorbing subject with plainness and fidelity, we must be allowed to discuss it according to the dictates of our own judgment and conscience. In doing so we are gratified to know, that we pursue a course which meets with the almost universal approbation of our subscribers.

It may not be amiss to state in this connexion, that one of our subscribers, as we learn, has intimated a fear, that the change in the proprietorship of the Luminary would affect some change in the principles on which it has been heretofore conducted. We would just remark, with reference to this subject, that the proprietor of the paper has not, nor does not wish to have, any thing to do with its Editorial management. The Editor is left to pursue his own independent, unbiassed course. He hopes he would conduct the paper on no other terms. He alone is responsible for its character; and he has not the slightest wish to evade the responsibility.

FOREIGN MISSIONS.—We learn from the Treasurer's acknowledgement in the Missionary Herald, that the whole amount of money received into the Treasury of the American Board of Commissioners, during the month ending June 10th, 1834, is about *twenty thousand dollars*. This is not an unusually large amount for the monthly receipts.

The Young Christian!

Or a familiar illustration of the principles of Christian duty. By JACOB ABBOTT.

We have seldom ever read a work with more satisfaction than we have enjoyed in the perusal of this volume. We opened it with the intention of glancing cursorily through its pages; but had not proceeded far before we became so much interested, that we determined, full as our hands were at the time of pressing business, to give it a patient and thorough perusal. On laying it aside, we cannot refrain from expressing our decided approbation of its character, and the thorough conviction, that its very extensive circulation will greatly conduce to the promotion of the intellectual and moral improvement of all who may consult its pages.

The author of this volume and a kinsman of the same name, are probably doing more by their pens to promote the best interests of practical, evangelical Christianity—the pure spirit of the Gospel—than any writers of the present day. Several of their works—among which the present volume holds a chief place—will continue to be regarded as an invaluable treasure by the church, long after their highly gifted authors have departed from the scene of their earthly labors to the enjoyments of heaven. The merits of the "Young Christian," although the work has but recently appeared in this country, have already attracted much attention in Great Britain. We learn by a late publication, that two editions have already been issued there, one from the London, the other from the Edinburgh press. And we feel that we venture nothing in saying, that it is to be regarded as one of the standard religious classics.

In his prefatory remarks, the author thus speaks of the object of his work: "This book is intended to explain and illustrate in a simple manner, the principles of Christian duty, and is intended, not for children, nor exclusively for the young, but for all who are just commencing a religious life, and who feel desirous of receiving a familiar explanation of the first principles of piety." This is a modest announcement. And every intelligent reader on perusing this volume will feel ready to acknowledge, that hundreds of books, with high sounding titles, are constantly ushered into the world with a grand flourish of trumpets, which, in point of ability in their composition or the practical beneficial influence they are to exert on human character, are as far inferior to this unpretending volume as the dim rush-light is to the brilliancy of the noon-day sun. It is true Mr. Abbott gives us nothing in his book but plain, old fashioned Bible truth;—he appears to have made no discoveries in Theology. And by the way, we would just take occasion to remark, that of all other discoveries of this wonderful age, we are more *incredulous* and suspicious of discoveries in Theology than in any other department of science. The Bible has become so old a book, and has been so long handled and so intently pored over by the venerated of by-gone ages, that we confess we have but little expectation—and no desire—that any new discoveries of Theological truth are to be evolved in its pages, by even the inventive and diversified genius of the nineteenth century. But to return to Mr. Abbott's book.

The author in treating the several subjects of this work, has displayed a power of lucid, logical argument, and a felicitousness of illustration, which are rarely to be met with. He has managed to present in many instances, the commonest truths in a form so fresh and so attractive, that they at once arrest the attention and elicit the admiration of the reader. And, the chief charm of the whole is, that while the work is replete with matter from which the most learned Divine may gain much instruction, it is so perfectly adapted to the capacities of youth,—it has so much of what the author calls, "the *logic* and *rhetoric* of childhood," that no young person of ordinary intelligence can fail to comprehend it. Mr. Abbott goes upon the assumed principle, that in writing or speaking so as to be fully understood by children, the chief art is, not so much to use *little words*, as to employ such *logic* and such *rhetoric* as is suited to the character of their intellects. We have no doubt of the correctness of his position. Children are accustomed to the ordinary words used in communicating ideas, and readily enough understand them. It is when a writer or a speaker treats his subject in a manner of reasoning and a style of illustration beyond the reach of their capacities, that he speaks to them in an unknown tongue. And a public teacher who should be so deficient in good taste as to employ, in his instructions for youth---or, we might say, for any other class of persons---bombastic and high sounding language, would not render himself so unintelligible to children, provided he used the proper style of thought and illustration, the "*logic* and *rhetoric* of childhood," as he who should use the plainest and easiest words, with the manner of reasoning and illustrating which we have referred to.

The Theological opinions of the author, as presented in this work, would, we suppose, be regarded as strictly correct, by the most rigid expounder of the standards of our church. His views of mental and moral science are in accordance with those of the most approved writers in this department. On some of the abstruse and much vexed points of metaphysics, particularly, we think he is most happy. He divests them of much of the mysticism and absurdity with which they have been enveloped by some eminent names even among late writers, and gives his opinions in such a manner that his meaning can be clearly perceived by all. In this single particular, we regard the work as invaluable. This work is divided into twelve chapters, with the following general titles: 1. Confession; 2. The Friend; 3. Prayer; 4. Consequences of neglecting Duty; 5. Almost a Christian; 6. Difficulties in Religion; 7. Evidences of Christianity; 8. Study of the

Bible; 9. The Sabbath; 10. Trial and Discipline; 11. Personal Improvement; 12. Conclusion. In order that our readers who have not seen this work may have some more definite idea of its plan than can be obtained from our general remarks, we subjoin the contents of one of the chapters taken at random from the body of the work.

CHAPTER IV.—DIFFICULTIES IN RELIGION.

"Story of the Chinese and the map. Difficulties in all subjects. Astronomical difficulties. Difficulties in religion to be expected. First difficulty. Attempt to avoid it. Conversation continued. Second difficulty. Extent of the creation. Difficulty. The existence of suffering inexplicable. The pirate condemned to die. Accountability. Foreknowledge. Story of father and son. Imaginary conversation with an infidel. Answering prayer. Case supposed. The sick son. Miraculous interference in answering prayer. Sources of difficulty. Algebra. The surd. Difficulty theoretical. None in practice.

Objects of this chapter. 1. Inquiries. Disobedient school-boy. 2. Perplexities of Christians. Way to avoid them. Plausible reasoning sometimes unsafe. Scholars in geometry. Drawing inferences. Story of the knights and the statue. The shield of brass and iron. One kind of controversy. 3. Difficulties of Children. Children's questions. 4. Difficulties of parents and teachers. The school-boy's question. A humble, docile spirit.

This volume contains about 400 pages; and can be procured at the book-stores in this city. We should be glad to see it in the families of all our subscribers.

INSTALLATION.—The Rev. Samuel Steel, formerly of the Presbytery of West-Lexington, and lately agent of the General Assembly's Board of Education, was installed Pastor of the Presbyterian church at Hillsborough, Ohio, by the Chillicothe Presbytery, on the 13th ult. The Rev. S. Crothers preached the installation sermon and Rev. James H. Dickey gave the charge to the minister and people.

Brother Steel is occupying an important field, and we trust will reap an abundant spiritual harvest. In a letter to the Editor he says, "Since I have been here I have had the privilege of preaching regularly to large congregations. We have nothing in our church like a revival, but the attention is good, and many are praying to God daily for the outpouring of his Spirit."

Worthy of all imitation—Cold Water 4th of July.

We are truly gratified, as we know every friend of Temperance will be, to learn, that the novel exhibition was made in this city on Friday last—4th of July—of a public dinner, partaken of by a large number of our citizens, of all parties, at which not a drop of ardent spirits, nor any intoxicating drink, not even cider or beer, found a place. Pure, cold water, heaven's own beverage, was the only liquid furnished, and the only liquid desired by the guests. The dinner was attended by two of the military companies of our city. We hope this praiseworthy movement is the beginning of a new era in our community. This dinner was not got up by any Temperance Society, nor were a majority of those who attended, members of the Temperance Society. It was just an exhibition of rational common sense and *true* patriotic feeling.

It is unnecessary to state, that every thing went off well—that there was no fighting, no boisterous vulgarity. Would we risk any thing in saying, that every individual present enjoyed himself more than if he had been under the exciting influence of ardent spirit? We know we can safely assert, that the next day witnessed fewer headaches and black eyes among those who participated in these rational festivities, than if the usual potations of the liquid poison had been swallowed. We hope the day is not distant, when respectable people will not feel the importance of pouring poison down their throats, in order to manifest patriotic feeling, or even to minister to their own enjoyment.

Temperance Convention at Pittsburgh.

A Temperance Convention was held at Pittsburgh a few weeks since, at which a large number of societies in Pennsylvania, Ohio, and Virginia were represented. Gen. Wm. Marks was chosen president of the Convention, and Walter H. Lowrie, Esq. of Pittsburg and J. Hamell, Esq. of Steubenville, Ohio, acted as secretaries.

The whole number of delegates that attended this meeting, was 144. Of these, says the Christian Herald—from whose copious account of the proceedings we glean our brief abstract—there were 35 Farmers, 25 Clergymen, 14 Students, 14 Mechanics, 12 Lawyers, 9 Merchants, 7 Physicians. "The remainder were composed of respectable citizens, and civil and military officers. In short, this Convention concentrated an amount of talent, respectability and moral influence not often brought together in one place, and constituted a body of which it was an honor to be a member."

A great many resolutions were adopted, from which we select the following:

Resolved, That in view of the present enlightened state of the public mind, in relation to the causes and results of intemperance, the manufacture and traffic in ardent spirits, *except for chemical and medicinal* purposes, is, in the opinion of this convention, to be *discountenanced* on every *principle* of morality, philanthropy and patriotism.

Resolved, That the cause of Temperance should engage the most active sympathies of the female sex, since they have it in their power to accelerate or retard its onward movement, more than any other single class of persons in society, and are, at the same time, more deeply involved in the sorrows it is designed to abolish.

Resolved, That Temperance Societies seek to advance their views in no other way, than by appeals to the judgment and heart.

Resolved, That the principle of association, by which all great moral Revolutions have been effected, is that on which we rely, under the blessings of Divine Providence, for the continuance and success of our cause; and that in view of its mighty power over the destinies of the human race, it is the duty of all to connect themselves with our associations.

SLAVERY IN TENNESSEE.—The convention which recently met at Nashville, with the view of effecting certain changes in the state constitution, spent some time in discussing the all-absorbing subject of Slavery, as it exists in Tennessee. We learn from the Millennial Trumpeter, published at Maryville, that the discussion has led to no efficient action—the subject having been, in the language of the Trumpeter, "laid over for 'a more convenient season.'"

CHURCH AND STATE.—In last week's paper we made some remarks respecting the great degree of excitement existing in England on this subject; and the apparent determination of the Dissenters to sever the unholy alliance. We perceive that public meetings with reference to the subject continue to be held. A correspondent of the New-York Observer, writing under date of London, May 12th, 1834, says: "There is to be a public meeting to-night at the London Tavern, expressly to propound and discuss the dissolution of Church and State, Mr. Hume, M. P. in the chair. The tide rolls on—*crescit eundo*."

Foreign Missions.

A. T. Skillman, Treasurer of the Kentucky Foreign Missionary Society acknowledges the receipt of Five Dollars Fifty Cents—being Monthly Concert collection taken up in the McChord church, on the first Monday of July.

In answer to the queries of a correspondent, we copied a communication a short time since from the Cincinnati *Standard*, on the subject of Mr. JAMES G. BIRNEY's views of Colonization. In justice to Mr. B. we publish the following article, contained in the Lexington Intelligencer of Friday last.

TO THE EDITORS.

I have lately seen in several of the newspapers, paragraphs representing very *diversely*, my opinions and feelings in reference to *Colonization*. Similar paragraphs, I have been told, are to be found in many more of the newspapers, besides those that I have seen;—some of them containing an expression of solicitude, that I should remove all doubt by publishing what are my sentiments of Colonization.

Referring to the facts, as they are stated in one of the publications I have seen,—it is true, that I was, for some time, the General Agent of the American Colonization Society in the South-western States, and that I was present at the last annual meeting of the Kentucky State Colonization Society, in January; and that I was, on that occasion, elected one of its Vice-Presidents. I was, however, but casually present, without membership or authority—though I was very politely invited by the Society to sit with them as a member. Nor did I, as is erroneously supposed by the writer of the paragraph, make a speech or address, during its session, in relation to its objects. Although I had not been consulted, by any one, previously to my being nominated as one of the Vice Presidents, I suffered the choice to be made in silence—for, although at that time, and for a long period before, my mind had become satisfied that slavery *ought to terminate, and the sooner the better*, yet I was not fully prepared, then to say, that Colonization might not—when persuaded to occupy a *secondary* station—be found an useful auxiliary to the cause of emancipation, and be made very harmoniously to consist with it.

I will, for the present, very frankly say to those gentlemen, who have thought proper to attach to my opinions on the subject of Colonization an importance, that many others may—perhaps more correctly—think they do not merit, that they *have*, after careful and impartial consideration, undergone a material change. And further,—as I entertain no opinion on this or any other subject, that I do not believe to be right, and am willing at all times, to discard any, that can be shown to be wrong, I shall for the greater satisfaction of those who feel an interest in the matter now brought before them—as well as in justice to myself—give to the public, in a short time, as my leisure may enable me to arrange them, the facts and reasons by which my present views are supported.

Very respectfully,
JAMES G. BIRNEY.

July 4th, 1834.

From the Observer & Reporter.

To the Professional Teachers in Kentucky.

GENTLEMEN:—The Executive Committee of the Kentucky Association of Professional Teachers, would remind you of the annual Meeting of the Association in Frankfort, on the last Wednesday in August next.

The Rev. H. B. BASCOM, Pres't. of Augusta College, has consented to deliver an address on the occasion.

The following are among the subjects which will be submitted for the consideration of the Meeting:

1st.—Is not the study of Arithmetic, too much neglected in the education of females generally!

2d.—Is not the science of English Grammar as treated of by the various Authors extant, one which is productive of fewer advantages and less solid benefit, than any other branch so generally taught;—and might not the time appropriated to that study by nine tenths of those who study it at school, be more profitably employed in the pursuit of other branches of greater practical utility!

3d.—Is not correctness, as well as perspicuity, simplicity and beauty of Language in conversation and writing, and all the elegant and embellishing traits of style, more frequently the result of extensive reading, and due attention to those characteristics of the style of others, than of the study of the rules and principles of Grammar at school!

4th.—Is not the practice of attending to a variety of branches at the same time, (*i. e.* in the same day,) calculated to retard the progress of pupils in each! And are not the efforts of Teachers to impart instruction rendered thereby much less efficient than they otherwise would be!

5th.—Are not children generally confined to the school-room, much longer than their true interest requires; or than a due regard to the preservation of their health, and the vigour of their minds and bodies, justifies!—And might not one half of the time of their present confinement be rendered more profitable to them, than the whole is at present!

6th.—Is the establishment of "manual labor" or self-supporting schools throughout the Country, expedient and practicable!

7th.—Would it not promote General Education to adopt a complete code of elementary works, in our primary schools! And if it would how can it be ac complished!

8th.—Do not this Association owe it to themselves and the public, to provide the means by which teachers may be examined; and if found competent, receive a diploma!

9th.—Would it not promote the designs of this Association to form County Associations, subordinate to the Kentucky Association of Professional Teachers!

10th. Would it not be proper to reject all teachers from the State and County Associations who shall upon public examination be considered unqualified; or who shall neglect or refuse to submit to such examination! And by what body should the examination be conducted!

Other topics of vital interest to the cause of education, will doubtless be brought forward and receive the consideration of the meeting.

It is sincerely hoped, that the Professional Teachers throughout the State, and all others who feel an interest in the object of the Association, will attend this meeting.

H. T. N. BENEDICT,
SAM'L. D. M'CULLOUGH,
TH. L. DICKEY,
WILLIS COLLINS,
JOS. GAYLE,
Ex. Committee.

Latest from Liberia.

By the arrival of the Edgar at this port accounts have been received from Liberia to the 12th of May.

The Rev. Mr. Laird and his wife, and the Rev. Mr. Cloud, Presbyterian missionaries sent out by the Western Foreign Missionary Society at Pittsburg, and Mrs. Wright, the wife of the Rev. O. S. Wright, Methodist missionary, all fell victims to the fever of the climate, soon after their arrival at Monrovia in December last. The health of the colonists generally was good, and no deaths had occurred among the fifty colored emigrants who went out in the Jupiter except the two before reported.

The Rev. Mr. Temple, (a colored man) the only survivor of the little band of Presbyterian missionaries who left this port in the Jupiter, in October last, came back in the Edgar, but with the intention, we understand, of soon returning to the colony. He satisfactorily explains the letters which he wrote from Liberia, and which have been so eagerly published by those who are unfriendly to the colony. They were written while he was under the influence of disease, and do not express his sentiments while in the full possession of health and reason.

Dr. Hall, the agent of the Maryland Colonization Society, had left Monrovia, with 20 able-bodied, and well-acclimated men, to commence the settlement at Cape Palmas, to the great joy of the natives from that part of the coast, who have long been desirous of seeing civilized men establish themselves in their neighborhood.

Two extensive buildings for new emigrants, and a stone Presbyterian church, 40 feet by 30, were in progress at Monrovia.

A Baptist mission school had been in operation for several weeks at Grand Cape Mount, under the care of A. W. Anderson, in the spot formerly occupied by Mr. Carey's school in the country of Veys. There are in this tribe twelve natives who were taught at Mr. Carey's school to read the English language with tolerable facility, and they are now very desirous that the younger part of their nation should enjoy the same advantage.—*N Y. Observer.*

CONGRESSIONAL INTELLIGENCE.

SENATE. *Friday, June* 20.—A bill was reported to the Senate, allowing a pension to the families of the sailors who were unfortunately killed by shot accidentally fired from the frigate United States at Toulon, which passed to a third reading. Mr. POINDEXTER made a report respecting frauds committed by officers entrusted with the sale of Public Lands, and asked leave to be permitted to pursue his investigation during the recess.

Saturday, June 21.—The joint resolutions of respect to the memory of LAFAYETTE, (which originated in the House of Representatives,) passed the Senate. A message was received from the President, in relation to the death of Lafayette, stating that the President had given orders to the army and navy, to pay the appropriate honors to his memory.

Tuesday, June 24.—The Senate adopted the resolutions of Mr. POINDEXTER for continuing the investigations of the committee on the Public Lands during the recess of Congress.

Wednesday, June 25.—Mr. PRESTON submitted a proposition for prolonging the session of Congress, which was ordered to a second reading. Mr. SPRAGUE submitted a resolution, to require the Post Office Committee to continue their "searching operations" into the affairs of the Post Office Department during the recess of Congress, which was adopted by a vote of 33 to 10. Mr. CLAYTON was excused from serving.

The resolutions for paying funeral honors to the memory of the great and good *Lafayette*, passed the Senate unanimously.

Thursday, June 26.—The motion of Mr. *Preston* to extend the session of Congress to the 7th July, was lost. Mr. *Southard* was chosen a member of the Post office committee, in place of Mr. *Clayton*, resigned. The General Appropriation bill was passed—as, also, a bill to allow $75,000 for the relief of the City of Washington, on account of her canal debt.

HOUSE OF REPRESENTATIVES. *Tuesday, June* 24.—Among the mass of private bills before the House, was the one from the Senate granting pensions to the families of the French sailors killed at Toulon. The House spent some time on the Harbor Bill, which was laid on the table. Mr. ADAMS obtained leave to make report from the select joint Committee, on the subject of the death of LAFAYETTE.

[Here follows the report of the committee, for which we have not room.]

NOMINATIONS TO THE SENATE.

The nomination of *Andrew Stevenson*, late speaker of the House of Representatives, as Minister to England, has been rejected in the Senate, Ayes 22, Noes 23—as also the nomination of Roger B. Taney as Secretary of the Treasury, Ayes 18, Nays 28. The nomination of Benjamin F. Butler, as Attorney General, has been confirmed without a division.—*N. Y. Christian Intelligencer.*

The Hon. John Forsythe, Senator from Georgia, has been nominated for the office of Secretary of State, *vice* Hon. Louis McLane resigned, and Hon. Levi Woodbury, Secretary of the Navy, to be Secretary of the Treasury. Both nominations were confirmed.

ADJOURNMENT OF CONGRESS.

From the Correspondence of the Baltimore Chronicle.

WASHINGTON, June 30, 1834.
Monday evening, eight o'clock.

Both Houses adjourned *sine die*, at 7 o'clock this evening, after another hard day's work. Many of the members left the city yesterday, and some this morning. There was barely a quorum when the House met. The Senate has confirmed the nomination of Mahlon Dickerson, as Secretary of the Navy, and William Wilkins, as Minister to Russia. It is thought probable that Mr. Cass will go to England.

The President has signed all the bills, save one, that passed the two Houses. It is the bill making an appropriation for improving the Wabash River.—He retains that bill for further advisement, and may perhaps sign it within the constitutional period.

MARRIED—On the 26th ult. by the Rev. W. H. Rainey, Col. ABSOLAM FOWLER, of Arkansas, to Miss ELVIRA D. BOSWELL, of Harrison county, and grand-daughter of Gen. Joseph Desha.

DIED—On Wednesday last, Mr. SYDNEY P. CLAY, of Bourbon county. Mr. Clay was an Elder in the Green Creek church, where his loss will be deeply felt. An interesting family and a large circle of friends also mourn his death.

NOTICE.

The Rev. William Vaughan will preach at Bethel, on Wednesday 16th July, at 11 o'clock; and at Horeb on Thursday, 17th July at 11 o'clock.

Temperance Meeting

At the Court House on Friday evening next, at ½ before 8 o'clock. The following question will be discussed. Has not intemperance in drinking entailed upon Society a greater amount of evil, affliction and distress of every kind, during the last hundred years, than all the wars and epidemics with which the human race has been afflicted during the same time!

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9, 1834. 52-tf

Select School for Boys.

THE next term of the School of the subscriber commences on Monday the 7th inst. The school rooms are situated on Maincross street, in the building adjoining the residence of Mr. Edward Oldham, and nearly opposite the 1st Presbyterian Church. The branches of education taught in this school, include all that are taught in the best academies, viz:

Spelling, Reading, Writing, Arithmetic, Geography, English Grammar, Book-Keeping, Composition, Declamation, Algebra, Geometry, &c. together with the Greek and Latin Classics.

The subscriber pledges himself to attend strictly to the moral habits, and intellectual improvement of those committed to his charge. Terms made known on application to

GEORGE W. COONS.

Lexington, July 2, 1834. 51-3w

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand, and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, JR. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12	" "
Instruction on the Piano,	15	" quarter.
" " Harp,	20	" "
" " Guitar,	15	" "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5	" "

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

The Biblical Repertory,

AND

THEOLOGICAL REVIEW;

Conducted by an association of Gentlemen in Princeton, New-Jersey, and published Quarterly, in January, April, July and October; by

WILLIAM S. MARTIEN,

No. 9, George Street, Philadelphia.

Each number contains about one hundred and fifty pages, octavo. *Price*—THREE DOLLARS per annum, *in advance*; or, THREE DOLLARS and FIFTY CENTS, if paid during the year.

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Natchez, Miss., Rev. BENJAMIN CHASE.

The Biblical Repertory was begun at Princeton in 1825, by the Rev. CHARLES HODGE, Professor of Biblical Literature in the Theological Seminary, who was for a number of years its Editor. For the last four years it has been under the Editorial care of the Rev. JAMES W. ALEXANDER. The original intention of the conductors was to make it a repository of rare or valuable treatises in the department of Sacred Criticism and Biblical Interpretation, and it was the earliest publication of the kind in America. In 1829 the plan of the work was so far enlarged as to take in the whole field of Theological science, without however losing sight of its primary aim.

Notwithstanding many difficulties, it has continued for almost ten years to enjoy much patronage, as the vehicle of important information; and it is no assumption to say, that few works, during an equal period, have issued a greater amount of useful matter, appropriate to the wants and circumstances of the Christian public, and especially, of clergymen, and men of letters. It has at all times exhibited and defended the doctrinal standards and distinctive polity of the Presbyterian Church. The articles which fill its volumes, have, in a majority of instances, proceeded from writers who possess the confidence of the church. These have given a full view of the most interesting controversies, and have presented a fair survey of religious literature and the state of theological opinion, by means of Reviews, Original Essays, and Translations.

Instead of enumerating all the articles which have appeared, the publisher prefers to subjoin a brief selection, from which some idea may be formed of the character and contents of the work.

I. ORIGINAL ESSAYS AND DISSERTATIONS.—The plans and measures of the American Education Society have been discussed in a number of interesting treatises, which excited very general attention. Various important articles have appeared, respecting the New Haven controversy, and other topics of prevalent interest. Among these are: The Early History of Pelagianism—Inquiries concerning the Doctrine of Imputation—Original Sin, as held by the Church, before and since the Reformation—On the Inability of the Sinner—The Christian Spectator on Imputation—New Divinity Tried, &c. &c.—The Bible a Key to the Phenomena of Nature—The Eternal Sonship of Christ—On a Call to the Gospel Ministry, (by the late Dr. *Fisk*)—God the Ultimate End of all Things—The Use and Abuse of Systematic Theology—Account of Church Government in Prussia—History of the Druses—On Cause and Effect—On Church Music—Correspondence with Foreign Churches, (by the late Dr. *Rice*) Characteristics of the Age, (by Dr. *Fisk*)—Populousness of the Antediluvian world, (by Professor *Halsey*)—Domestic Missions—Historical Statements of the Koran—Persian Lexicography—Hebrew Grammar—Sunday Schools—On New Measures—On Hasty Admissions to the Church—On the use of Liturgies, &c. &c.

II. REVIEWS. *Brittan* on Episcopacy—*Cooke* on Episcopacy—The *Blacksmith's* Letter on Episcopacy—*Jay's* works—*Stuart* on the Romans—*Stuart's* Letter to Channing (reviewed by Dr. *Rice*)—*Stuart's* Chrestomathy—*Woods* on Inspiration—*Woods* on Baptism—Memoir of Farel the Reformer—*Murdock's* Mosheim—*Bush* on the Millenium—*Mackintosh's* Ethics—*M'Ilvaine's* Evidences of Christianity—*Sprague* on Revivals—*Sprague's* Letters to Young People—*De Sacy's* Arabic Grammar—*Gallaudet's* Juvenile works—*Richardson's* Arabic Lexicon—Articles of the Synod of Dort—*Lord's* Life of Christians—*Gibb's* Lexicon—*Babington* on Education—*Johnson's* Modern Judaism—*Matthew's* on the Divine Purpose—*Howe's* Works—*Burckhardt's* Arabia—Life of Payson—*Douglas'* Advancement of Society—*Anderson's* Greece—*Swan's* Letters on Missions—*Fry* on Second Advent—*Pascal's* Provincial Letters—*Payne* on Mental Science—*Cox* on Regeneration—*Green's* Lectures on the Catechism—*Dugald Stewart's* Works—*Luther's* Private Correspondence—*Oberlin's* Life—*Madden's* Travels in the East—*John's* Hebrew Commonwealth—Brown on Cause and Effect—*John Pye Smith's* Discourses—*Mueller's* Life of Erasmus, &c.

III. TRANSLATIONS *from the Latin, Greek, German and French. Beck's* Monogrammata Hermeneutices, &c. &c.—*Tillman* on Historical Interpretation—*Warnekros* de Fertilitate Palestinae—*Staeudlin* on Rationalism—*Knapp* on the Holy Spirit—*Morus* on the Style of the New Testament—*Michaelis* on the population of Palestine—*Walch* on Catechetical Instruction—*Ernesti's* Tracts on Interpretation (translated by Prof. Patton)—*Origen's* Exhortation to the Greeks—*Tholuck* on the Study of the O. T., (by Prof. Patton)—*Herder* on Hebrew Poetry, (by Pres. Marsh)—*Reinhard* on Miracles—*Eichhorn* on the Gospel of John—*Tholuck's* History of Theology in the 18th Century—*Stapfer's* Life of Kant—*Rosenmueller* on Archæology—*Flatt* on the Deity of Christ—*Witsius* on the Councils of the Hebrews—*Hengstenberg* on the Promise of Messiah—*Neander* on Ancient Rites, &c. &c.

The publisher in soliciting attention to this work, would refer to what has already been presented to the public. The contents of the BIBLICAL REPERTORY are not ephemeral, but form a valuable fund of information for the minister and the private Christian. Efforts are in progress which promise increased worth in the matter, and greater elegance in the execution.

There are a few complete sets of the work on hand, commencing with the New Series, in 1829. They will be furnished, at a reduced rate, to *New Subscribers*, who may wish them.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,
And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

Apprentices Wanted.

THE subscribers wish to take two APPRENTICES to learn the *Tinning* and *Coppersmith* business. Boys from the country, between the ages of twelve and sixteen would be preferred. None but those of good character need apply. MILLER & FARRAR.

Lexington, July 2, 1834. 51-3w

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

EDUCATION.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen,

WILL be open for the reception of Day and Boarding Pupils, on MONDAY, June 9, in the present establishment of Mr. Tracy, opposite the residence of Rob't. Wickliffe, Esq. The Institute will be conducted upon the most approved and liberal plans of similar Seminaries in the Eastern part of the Union, where the subscriber has had eleven years' experience as a Principal of large Institutions in the City of New York and its vicinity.

Day Tuition for the *English, Scientific* and *Mathematical Studies*, $10 a quarter; Ancient Languages, $12 50. No charges for Stationary and Fuel.

J. LIVINGSTON VAN DOREN.

Lexington, June 18, 1834. 49-3m

VAN DOREN'S COLLEGIATE INSTITUTE

FOR YOUNG LADIES,

HAS been removed to the large and commodious house formerly owned and occupied by Col. Dunham, which has been purchased with all its improvements, for the accommodation of the Young Ladies of the Institute.

To Mr. W. IUCHO, Professor of Music, late from the city of New York, is committed the Musical Department.

Instruction in Drawing and Painting, is given by Mrs. M. TURNER, of Sweden, authoress of several works on those branches.

Instruction in French by a competent and experienced Teacher from France.

The Principals are confident that with the present arrangements of the Institute, they will be able to afford as great facilities and advantages for the complete education of Young Ladies, as may be found in similar Institutions in the Atlantic States.

ISAAC VAN DOREN, }
L. H. VAN DOREN, } Principals.

Lexington, June 18, 1834. 49-3m

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

June 17th, 1834.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.
4 *doors below the Post Office.*

36-by

From the Temperance Journal.

The Intemperate's Widow.

I weep not that my youthful days
Of happiness are fled;
I weep not that the friends I loved,
Are numbered with the dead.
I weep not that in solitude,
Unpitied I must go,
With none to soothe my broken heart,
Or share my bitter woe.

I weep not that my hopes of wealth,
Have wasted like the dew;
Nor that the waning powers of life
Proclaim my days are few.
I weep not that my orphan babes,
Poor, harmless infants! thrown
On the cold kindness of the world,
Must wander soon alone.

I weep not that my deeds of woe,
Till death shall come, must be
Sad tokens, that shall seem to bind
Lone widowhood and me.
These are griefs that woman's heart
Hath strength enough to brave;
But ah! my husband—(I MUST weep,)
Lies in the drunkard's grave! S.

Appalling!

A gentleman in the city of New York, set on foot an inquiry, in one of the wards, to ascertain the number of grog-shops kept by professing Christians of the Protestant Churches. About one half the ward was examined, and thirty were found. At this rate, there would be sixty of this class to each ward; but let us only estimate half this number—this would make 450 for the whole city!! And now let us imagine all these men in a separate body, gathered around the communion table. Is there a clergyman in the Union that would like to administer the holy emblems to them? The time is fast approaching when the church will be called upon by the voice of public opinion to purify itself. Men cannot and should not much longer be permitted to even pass in the crowd as entitled to the name of Christian, while remaining the willing instruments of destroying the bodies and souls of their neighbors. The ministers of the gospel should be faithful; they should sound the alarm. The rum-dealer should be made to tremble—no matter how high his station, or how extensive his influence, he should be told the plain and simple truth; he should be told, so long as he has to do with the unclean thing, he stands on a bad eminence. The voice of the nation, from one extremity to the other, has spoken out on the subject, and in thousands of assemblies, has declared the making and vending of ardent spirit an immorality. Now let the pulpit speak, and with a voice of thunder proclaim the trade in ardent spirit, is the trade that destroys the souls and bodies of men, and a high offence against God. Let the ministers of Christ come out in the boldness of truth and *duty*, and make proclamation throughout the land, and another year will witness an advance in this great and benevolent work that would astonish mankind. With the clergy *now* rests a mighty responsibility—and they are appealed to with the utmost deference, to step forward, and with one united effort complete the work, *so ready to be finished.—Temperance Intelligencer.*

Immorality of the Traffic.

Of late we have noticed in several papers, articles calling in question the doctrine that all traffic in ardent spirit as a drink, is immoral.

One thing is very observable in these writers, and that is, they do not adduce a single argument or fact which bears upon the point at issue.

The question is one of great simplicity, and surely can be ingenuously and frankly met and answered, if the doctrine is false.

Compare the traffic in ardent spirit to a tree bearing fruit.

Those who say that the traffic is immoral, allege that the fruit of the tree, is all bad—poisonous—destructive. They appeal to *facts* as proof—they show the effects.

Now if the fruit of the tree is not bad—if any good comes from using it, as a beverage, surely it can be shown; and the benefits and the evils being shown, a balance can be struck, and a decision made.

Who will speak.—*Ib.*

Short Sayings.

There are great complaints of the great number of places where ardent spirit is sold. What occasions the supply? The *demand*. Were there no *buyers* there would be no *sellers*.

I like a coon glass of liquor, says one. What does he mean? Why one that will do the most speedy execution.

The best way to encourage sobriety is to set the example.

Your bill for spirit was large last year. Add to it one hundred per cent. for loss of time, bad bargains, accidents, &c., and then calculate the amount.

Ardent spirit was formerly placed upon the shelves of the apothecary, and sold by the "drachm," which was considered a dose. Could our forefathers view our dram-shops, what a strange idea they would have of the health of this generation.

It is reason which distinguishes man from the brute; what madness and folly, then, to indulge in the use of that which destroys reason, and abolishes the most important distinction between man and the beasts that perish.

The most appropriate motto for a spirit retailer's sign is, "Beggars made here."

If a young woman wishes to destroy herself, let her wed a man who frequents the tavern and the grog-shops.

As well might the butcher cry, at every stroke of his knife, "Live," as for one man to drink to the health of another, when in the very act of destroying it.

Cannot friends meet without throwing fire down each other's throats? Is it friendship to assist in killing each other?

Ardent spirit as a drink, like the needle to the pole, always points to the prison, the asylum, the poor-house and the grave-yard.

A glass or two, it is said, will do no harm; neither will the flitting of a moth around the flame of a candle; but alas! how few of either escape unburnt.

If all drunkards were once *moderate* drinkers, what security has any moderate drinker that he shall not become a drunkard?

CAUSES OF CRIME—MORE FACTS.—Of 48 persons of various ages and both sexes, committed for trial in one session, at Preston, England, 24 attributed their offences directly to the habit of frequenting the ale and beer shops—13 denied their guilt, and refused to make any communication—7 offences appear to be the result of peculiar temptation, and 4 prisoners plead want as an excuse.

Of 27 men convicted of felony, 2 attribute their crime to want, 3 to temptation, and 22 to drinking

Of 36 cases of assault, 21 are directly attributable to drinking.

Of 8 men committed for neglecting their families two assign drinking as the cause.

Of 189 offenders of all descriptions, 116 attributed their disgrace to the *ale and beer shops*, being of that description of persons who cannot from poverty, indulge in the use of distilled liquors.—[*Liverpool paper.*

VERMONT MEDICAL SCHOOL.—At a recent meeting of the Medical Class Temperance Society, held at Woodstock, the Court House was thronged. The addresses were full of animation, and listened to with the deepest attention. The school comprises about 70 individuals, besides officers; nearly all of them are prepared to go forth the strenuous and uncompromising advocates of temperance, and temperance societies, and to wield the mighty influence of their professional character in the defence and furtherance of a good cause.—*Courier.*

Love never Sleeps.

'Love never sleeps!' The mother's eye
Bends o'er her dying infant's bed;
And as she marks the moments fly,
While death creeps on with noiseless tread,
Faint and distressed, she sits and weeps,
With beating heart! *'Love never sleeps!'*

Yet, e'en that sad and fragile form
Forgets the tumult of her breast;
Despite the horrors of the storm,
O'erburthened nature sinks to rest;
But o'er them both *another* keeps
His midnight watch, *'Love never sleeps!'*

Around—above—the angel bands
Stoop o'er the care-worn sons of men;
With pitying eyes and eager hands
They raise the soul to hope again;
Free as the air, their pity sweeps
The storms of time! *'Love never sleeps!'*

And round—beneath—and over all,
O'er men and angels, earth and heaven,
A Higher bends! The slightest call
Is answered; and relief is given:
In hours of wo, when sorrow steeps
The heart in pain—*'He never sleeps!'*

Oh! God of love! our eyes to thee,
Tired of the world's false radiance, turn!
And as we view thy purity,
We feel our hearts within us burn;
Convinced, that in the lowest deeps
Of human ill—*'Love never sleeps!'*

Works of Fiction.

The valuable remarks below are extracted from an interesting article in the first No. of Mr. B. B. Edwards' American Quarterly Observer. The article is entitled, "Fiction, as a Vehicle for Truth." By Jacob Abbott.

The last class we shall mention consists of works intended to illustrate and enforce general religious truths for mature minds. The World without Souls, Bunyan's Allegories, Hannah Moore's Tracts, and Law's Serious Call, are of this character.

The writings which come under these heads, cannot be condemned or approved in the mass. They must be judged in detail. Each must rest on its own foundation, and stand or fall, according to its own individual character. Is its tendency to increase or diminish the reader's interest in his daily lot? Does it nourish, or does it intoxicate him? That is, is the interest it excites of such a character, that it simply raises him to renewed efficiency and faithfulness, in the discharge of his own appropriate duties? Or does it awaken such exciting and absorbing emotions as unfit for these duties while they last, and leave a gloomy depression behind? Does the truth, which is to be illustrated or enforced, shine out clearly in the very narrative itself, so as to be inseparable from it; and is the incident and the narrative really made subservient to the inculcation of moral and religious sentiments? Or are these sentiments only introduced to give greater effect to the story? In a word, does the reader rise from the perusal of the book, impressed with the lessons it has been pretending to teach, and eager to put them into practice in his own daily duties? Or is the impression which is left, mainly a feverish interest in imaginary persons and scenes? It is by such tests that these books are to be individually tried.

After all the apparent difference of opinion there is, on the subject of fictious writing, as expressed in general statements, there is, in fact, but little disagreement. Every man, however he may speak on this subject in the extract, does in practice condemn or acquit each individual work, according to its own individual tendencies. If in the general statement of his opinions he condemns this class of writing, he will contrive, when he comes to particulars, to except a great number of fictions which he considers in a different light from the rest. At the head of this list will stand the parables of the Saviour, and next, perhaps, will come the Pilgrim's Progress. He may say of these and similar works, that they are parables, allegories, entirely different in principle from other fictitious writings; but this does not prevent their being fiction. No ingenuity can transform the story of the Good Samaritan, or of the Interpreter's House, into historical records of matters of fact. All that we can say of them is, that the truth shines out so clearly, and predominates so decidedly, that we hardly consider them fiction; but which is no more nor less than saying, that the work is skillfully done; the object of making fiction the vehicle of truth, is successfully and safely accomplished.

EVIDENCES OF GROWTH IN GRACE.—That christian is growing in grace, who finds himself becoming more dead to the world.—More alive to the importance of his salvation, and more sensible of the difficulties with which it is attended.—More humble under a sense of his weakness, and more dependent on Christ.—More victorious over depraved propensities.—More self-denied.—More lively in his relish for religious duties, and more spiritual in their observance.—Increasing tenderness of conscience, and watchfulness against sin.—A lively concern for the prosperity of Christ's church.—Meekness under injuries, and a spirit of forgiveness.—Receiving with calmness and love the reproofs of good men.—A grateful spirit for even common and mean mercies.—Resignedness to the will of God under trials.—A habitual sense of the presence of God, and a desire to act for his glory.

Tombs in Westminster Abbey.

At the tomb of Dr. Watts, if I had been a worshipper of relics, I could have performed my cordial devotions. As it was I paused respectfully, and thanked heaven that such a man had been here, and now was there, so useful in the one, and so peaceful in the other. Sweet psalmist of English Israel! Gifted genius of varied excellence, greatly good, and morally great! The poet and the prophet, the scholar and the philosopher, the teacher of sages and the instructer of babes, the musician and the minstrel of the sanctuary, the logician and the metaphysician of the schools, the puritan and the dissenter, of principles inflexible, and the friend of the wise and good of all parties, with none of the littleness of any! Blessed man, thy works follow thee—but their fruits on earth remain, and will last till the trump of thy Redeemer shall wake thy frame, spiritualized, puissant, and immortal, in conformation to "his own glorious body!" And then will be realized that part of his own auto-graphic epitaph, as if he had written for the stone of the grave he thus personifies and apostrophises—

Receive my clay, thou Treasurer of Death;
I will no more command my tongue,
Till that gross organ well refined,
Shall trace the boundless flights of an unfettered mind,
And raise an equal song.

How will his glorified body eclipse, clothed with transcendent brightness, all the vain pomp and glory of the world, enshrined around his tomb. I would rather be Dr. Watts in the resurrection, or before it, or after it, than be any monarch there—and am ashamed to say of him, a thing so little and on that account unworthy to be said.

In the west aisle are the remains of Major Andre, which attracted my attention and affected my heart. His history as connected with that of my own dear native land, as I had read it and wept over it in my boyhood, occurred in its freshness to my recollections, and mingled with feelings already subdued, with sympathies already lachrymal and overwhelmed. I had stood on his grave, or rather on the spot where he was ignominiously executed and immediately inhumed; on the spot to which he had walked with the port of a soldier, remarking to those around him, "I am reconciled to my death but not to the manner of it, yet you shall witness that I die like a brave man." It was the spot too, where when arrived, he said "Must I die here?" Alas! there was no relief—and he thought too little of a more important matter, in what consists, "the sting of death?" What is its power to hurt us? Is it dying on a gibbet? Ask the expiring Author of our glorious Christianity—or, ask his apostles or martyrs or disciples. Yes! just after the conveyance thence of his remains, and their transpotation to England, in 1821, or rather some years after, I visited his vacant or now consolidated grave, with others, I walked up and down the planks of the same apartment where as a prisoner he was previously confined, and slept in the room of the Head Quarters (as it was then) of Washington, and ate at the very table where his death-warrant as a spy, according to the laws of nations, was signed by the great man;

When the light of his eye was dimmed with a tear,
And the silence by sobs was broken,
But not a word was spoken.

Dr. Cox's Letters, in the N. Y. Evan.

SELF-DENIAL.—It was no uncommon thing for people to come to Mr. Sutton with heavy complaints of uneasiness in their families and their circumstances. If things were but so and so, different from what they are, how much happier they should be! "I'll tell you what," said Mr. Sutton, "there is a much shorter way to happiness than getting your circumstances and connexions altered. It is this—you must cultivate a spirit of self-denial. What is the great cause of misery in the heart, and in the family! The worship of that great idol, Self will. What is the readiest way to happiness? For a man to deny himself, take up his cross, and follow Christ daily. Could we but deny ourselves in our own wisdom and will, we should never know a restless hour.

"Sometimes our minds are set upon that which is in itself evil. We are restless for the attainment of it, and it would seem a great act of self-denial to debar ourselves of it; but there is nothing sinful to which we can be tempted, but we shall find greater comfort in resisting than in indulging it.

"To conquer a lust is greater than to conquer a kingdom. He who follows Christ in the path of self-denial will dwell with him in the world of glory; and who would not deny himself for a time that he may enjoy himself forever!"

PREACHING CHRIST.—When the Moravian missionaries first visited Greenland, they began their efforts to instruct the heathen inhabitants, by preaching in a regular and systematic manner on the Divine perfections; representing the great Jehovah as a being infinite in wisdom and power, majesty and glory. For a considerable time they preached in this way, without seeing any fruit of their labor. None of the Greenlanders were converted; and the missionaries began to despond. At length they thought, We have long preached about the Divine perfections, and with no effect on the minds of these heathens; let us now preach Christ crucified, and try whether that subject will move them. The trial was made; the missionaries discoursed to their heathen audience about the love of God to a sinful world, manifested in the incarnation, life, sufferings, and death of Jesus Christ. They had now cast their net on the right side, and soon they had a large draught. The poor Greenlanders heard with amazement; they were melted into tears; many of them renounced their idolatry and their sins, and embraced the Lord Jesus as their Saviour.—*Methodist Magazine.*

COMMAND YOUR TEMPER.—An anecdote is related of John Henderson, who died at Oxford at the early age of thirty-two, and who was distinguished for his scholastic attainments. He had required a remarkable ascendancy over his temper, and his friends never beheld him otherwise than calm and collected. A student of a neighboring college, proud of his logical acquirements, was desirous of a private disputation with the renowned Henderson. A subject was selected, and they argued for some time in presence of friends with candor and moderation. But Henderson's antagonist soon lost command of his temper, and at length perceiving his defeat inevitable, he so far forgot the character of a gentleman as to throw a glass full of wine in Henderson's face—who without changing countenance, or varying his position, gently wiped his face, and coolly replied, "that, sir, is a *digression*—now for the *argument*." But the other gentlemen present gave a loose to *their* feeling, and kicked the impertinent *wrangler* out of the room.—*Boston Mer. Journal.*

FIRE.—According to Pliny, fire for a long time was unknown to some of the ancient Egyptians; and when Euxodus, the celebrated astronomer, showed it to them, they were absolutely in raptures.

The Persians, Phœnicians, Greeks, and several other nations, acknowledged their ancestors were once without the use of fire; the Chinese confessed the same of their progenitors. Pomponious Mela, Plutarch, and other ancient authors, speak of nations, who, at the sime they wrote, knew not the use of fire, or had but just learnt it. Facts of the same kind are also attested by several modern nations.

The inhabitants of the Marian Islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Maghellan on one of their islands. At first they believed it be some kind of animal that fixed itself to, and fed upon wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our days, some nations in this deplorable state.—*Parkes' Chemical Essays.*

ARCHBISHOP USHER.—Archbishop Usher and Dr. Preston, two eminently pious and learned men, were very intimate, and often met to converse on learning and general subjects; when it was very common with the good archbishop to say, "Come doctor, let us say something about Christ before we part."

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.
Lexington June 11th, 1834. 49-by.

L. DEPOORTER, (Of France,)
SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.
Ladies attended at their residences.
Lexington, June 11, 1834. 48-tf.

FOR RENT.

I wish to rent my Tavern in the town of Danville, Ky. It is a large and commodious building, well calculated for business—it being the stage stand for the Eastern and Western line of Stages, in the centre of the Town, and situated on a lot of two acres of ground; three stories high, with a number of fine airy rooms, an excellent stable that will contain 70 horses. There is, on the lot, an Ice House, now containing Ice, and all necessary buildings for an establishment of this description; an excellent garden, and large yard filled with fruit trees.—Also, a Store House adjoining the Tavern, that I wish to rent. My reason for renting is, that I am getting in years, and wish to retire. Immediate possession will be given, and rent made easy to a good and careful manager. ELIZABETH DAVENPORT.
Danville, May 28, 1834. 46-tf

The Louisville Public Advertiser and the Cincinnati Cross and Journal will publish the above until forbid, at which time their accounts will be paid.

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

BOOKS.

A FEW copies SCOTT'S COMMENTARIES on the Old and New Testaments in 3 Vols. at $8. *ALSO*—HENRY, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834.

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office*

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.
April 2, 1834. 38-tf.

SPRING IMPORTATION!!

J. T. FRAZER,
Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO—An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.
Lexington, April 14th, 1834.

NOTICE.

ALL persons indebted to the late firm of Drake and Frazer are requested to call and make immediate payment, as further indulgence will not be given.
J. T. FRAZER.
April 14, 1834. 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

VERSAILLES SEMINARY

THE PROFESSOR OF LANGUAGES in this institution, induced by a desire of becoming useful, and encouraged with the hope of rendering satisfaction both to himself and employers, from a consciousness (at least to some extent) of the high station which one holds who is engaged in the direction of the education and morals of youth, informs the citizens of Woodford and all those wishing to entrust their sons with him, that he has determined (as far as it is in his power) to remove all obstacles and impediments which may prevent the advancement of youth in acquiring a knowledge of so essential a part of Education, and to apply himself exclusively and diligently to the interest of his school. He hopes that after having the honor and pleasure of being a pupil of Mr. William R. Thompson about three years, and eighteen months of that time an assistant teacher, he will be able to teach with success to his scholars and improvement to himself. Aware that Versailles and its vicinity, from the richness and fertility of the country around, and the hospitality and morality of their citizens, can afford more than common facilities for the education of youth, he feels assured that the expenses of tuition incurred are not as great as in other parts of the country. Having no claims upon the public patronage, he presents, for the faithful and diligent discharge of his duties, no other pledges than those which a deep sense of his responsibility as director of the education and morals of youth, inspire. Boarding can be had for $1,25 to $1,50 per week.

Price of tuition, per session of five months, $15 00.

Session to commence on the first Monday in June next. Every one wishing to enjoy the advantages of English science also, can be accommodated, as the English department is now filled by a teacher of superior qualifications and high respectability. Great pains will be taken to preserve good order and discipline in the school. PRESTON B. MORROW.
May 28, 1834. 46-2m

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.
JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.
BAIN & TOD.
Lexington, March 5, 1834. 34-tf.

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent *for one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.
THOMAS A. ANDERSON, M. D.
Lexington, Jan. 1, 1833. 25—tf

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5
December 11, 1833.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.
JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5, 1833.—48-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.
JOHN KIESER.
Lexington, May 14, 1834. 42-tf

Perfumery and Fancy Store.

S. OLDHAM,
BARBER AND HAIR DRESSER,
(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House,)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock,

Consisting in part of the following—viz.
Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.
Lexington, April 16, 1834. 40-3m

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."
March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Douloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf